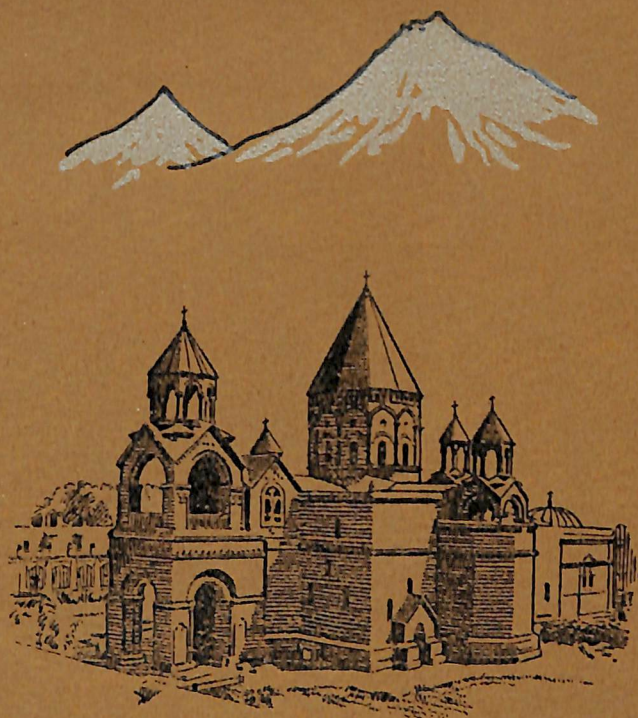


# ARARAT.

A SEARCHLIGHT ON ARMENIA.

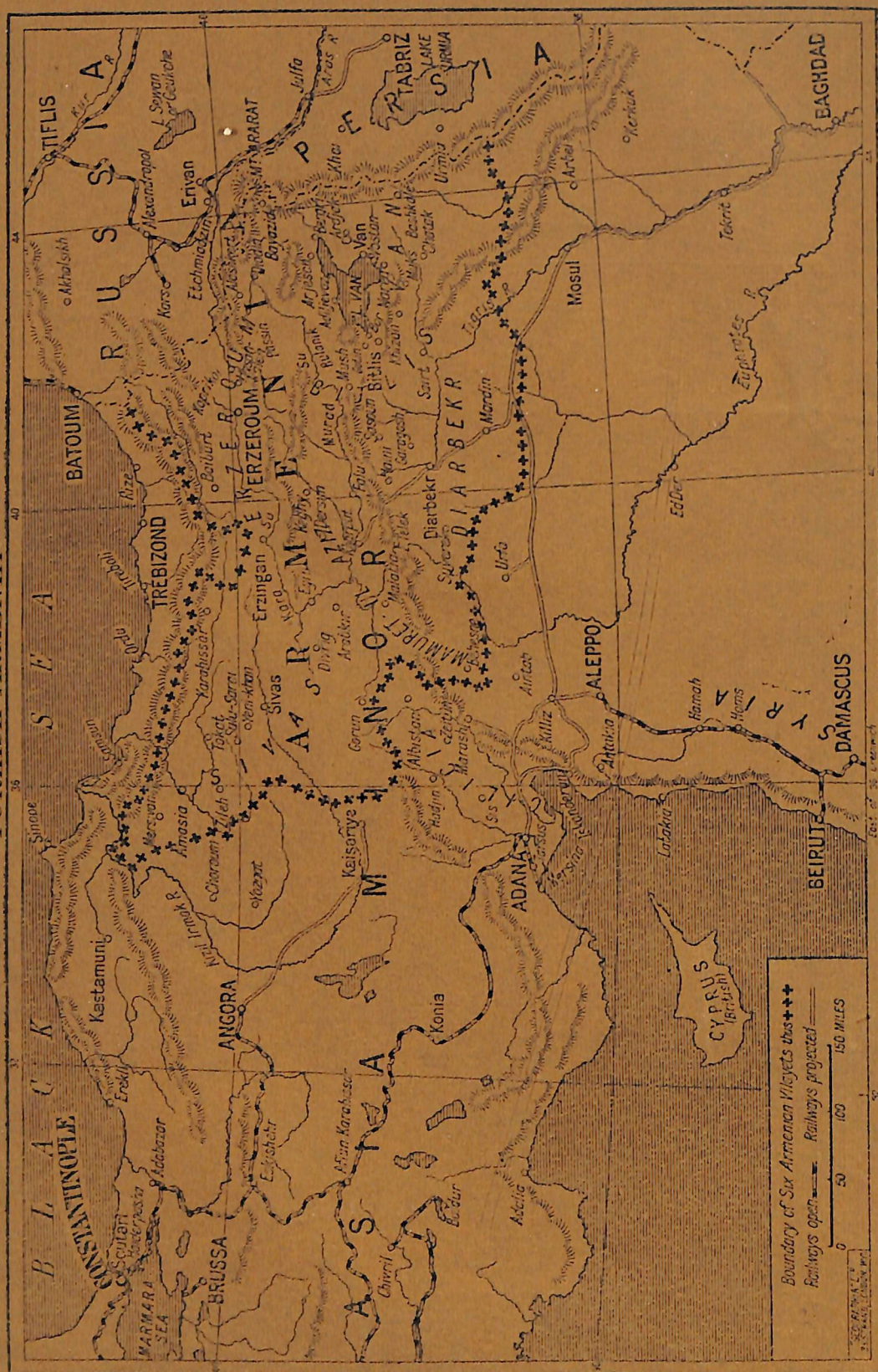
*Vol. I. No. 7. London : JANUARY, 1914. Price 6d.*

*Annual Subscription 6 Shillings.*



All communications affecting this periodical should be addressed to the Hon. Secretary, The Armenian United Association of London, 32, Richmond Gardens, Shepherd's Bush, London, W.





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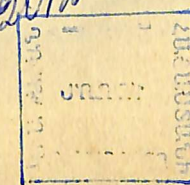
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352-2012





## Current Notes.

The New Year has opened with a decided gleam of hope for Armenian Reforms, and we quote in full in this issue *The Daily Telegraph's* Constantinople correspondent's message to the effect that the main points of the differences which existed between the Porte and the Powers have been settled, and that a solution is at hand. This correspondent has usually shown himself to be well-informed, and we place reliance on his utterances, which are no doubt born of inspiration. At the same time, our hopes have been so often falsified, and the best intentions of the Powers, and, we might even say, of some responsible Turkish Ministers, so often nullified by the tortuous methods of Turkish diplomacy, that we must be pardoned if we postpone jubilation until the actual promulgation of the orders constituting the two Inspectors-General, and giving in detail the nature of the authority they are to wield.

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Telegraphing as late as January 18th, this same correspondent says that two out of the three points of difference with the Porte had been settled by the Russian Government abandoning its demand for the abolition of the Hamidian Kurdish cavalry regiments, and the subsidies for the Armenian schools in the form of a tax. The only other outstanding question refers to the representation of the vilayets on the General Councils, whether it should be equal or proportional as regards the Armenian and the non-Armenian element, and he predicts that a solution for this would soon be found. We await with hope, mingled with anxiety, the outcome of these prolonged negotiations. The solution of the problem, if definitive and lasting, would indeed be hailed with joy by a long-suffering nation, and would give Turkey, in spite of herself, a chance of regeneration. The party of Union and Progress has much to thank the Armenians for in their initial successes, and we can but hope that they will at last rise to the occasion, and show, apart from any sense of gratitude, that they realise that the Armenians, the only Christian nation left under their rule, can be of material assistance to them in the building up of the shattered remnants of their empire, if only they can bring themselves to recognise the necessity of equal justice and equal law between Moslem and Christian.

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The *Telegraph's* information is undoubtedly hopeful, but then again we are suddenly confronted with a glimpse of what might occur at any moment if progress is not more rapid. *Le Temps* of Paris, also well served by its correspondents, publishes in its issue of January 23rd the following message from its Constantinople representative:—  
 "News has reached here that great discontent prevails in the region of Erzeroum, in consequence of delay in the negotiations with regard to reforms. On the other hand, apprehensions felt in regard to possible



outbreaks of disturbance in that region are as yet unfulfilled. A meeting which was to have taken place on the 16th has been postponed. M. de Giers, the Russian Ambassador, has left without a settlement having been reached." We hear from other sources as well that considerable discontent, the outcome of despair, prevails throughout the country.

We drew attention, in our last month's "Current Notes," to the arbitrary acts of the Press Bureau at Constantinople in the muzzling of the Press, both Armenian and Turkish, in each case directed against the Armenians. It is our painful duty to chronicle a recent act of tyranny which must shock the sense of justice of any civilised being. It is such acts as these that make one despair of ever seeing the Turk rise to the fitness of things in the matter of administration and justice. The Editor of *Azatomart*, the leading Armenian daily paper of Constantinople, had the temerity to publish a translation of the Rev. Harold Buxton's article on his travels in Armenia, which appeared in the December *Contemporary Review*. He was hailed before a Court Martial, and, in spite of protests that translations of a similar nature are made with impunity by Turkish papers, and that the translation was given without comment, he was condemned to imprisonment for four months and a fine of £T80. We quote below in full Mr. Harold Buxton's letter on the subject, which appeared in *The Times* of January 14th :—

"Sir,—With every desire to give credit for honest efforts to bring about reforms in Turkey, I feel sure that no one who cares for the permanent interests of that country can be other than shocked that the 'Young Turk' Party, who not so long since posed as the friends of freedom, should give sanction and support to the repressive measure which is just reported from Constantinople. A few days ago the editor of *Azatomart*, the leading Armenian journal in the capital, was summoned before a Court Martial for having reproduced an article from the *Contemporary Review* for December last, in which were sketched certain grievances and disabilities suffered by the Armenians in Eastern Turkey. Although the editor had not stated whether he agreed with the article or not, he was sentenced to four months' imprisonment and a fine of £T80. He is now being treated as a common criminal, and may not be visited by any of his friends."

We are glad to see that public opinion in Liverpool is being stirred against those harpies who make a living out of the misfortune of foreign emigrants passing through the port, the chief victims being Armenians. At a public meeting held in that city, the Rev. E. Sjoblom, of the Finnish Mission, called attention to the deplorable state of affairs. He was well supported by Mr. Steel, who, in the course of his speech,

said :—"Armenians were persecuted and murdered at home, and were robbed and ill-treated abroad. The records of the law-courts of the city told one continual tale of the fleecing of these poor defenceless people by foreign sharks. . . . He appealed to all present to do their utmost to make known to the public the absolute necessity for something being done for the protection of these transmigrants from the depredations of harpies who battered on their misfortunes, and too often relieved them of the scanty savings of long years of toil."

The Brotherhood League and World's Peace propaganda, in a letter to Sir Edward Grey, British Minister for Foreign Affairs, have embodied the following resolution :—

"The Universal Brotherhood League regards the present state of affairs in Armenia with grave concern, inasmuch as defenceless people are being ill-treated by the troops or butchered by Kurds and other savage irregulars; it deplores the fact that the Great Powers of Europe have failed to co-operate so as to prevent the recurrence of such atrocities; and is convinced that if they are to cease, Great Britain should now fulfil its treaty obligations for the protection of these oppressed people, by insisting on the immediate appointment of European Commissioners, Governors and officials who will carry out the scheme of reforms agreed upon by the Powers; or otherwise by inaugurating the system of administration which has proved so satisfactory in the Lebanon"

Mr Mkrtych Portukalian, the Editor of *Armenia*, has just celebrated his jubilee in Marseilles. After a long course of educational and literary work in Armenia, he came to Marseilles in 1886. Here he set up the first Armenian free press, and began to preach the new gospel of nationality and self-defence. One of the most respected of Armenians, congratulations have naturally poured on him from the Armenian world, our own telegram going to swell the flood.

... In our September issue we drew attention to the departure of some M.P.'s and others on holiday trips to Turkey and Armenia, and we now see, as a result, a fairly good crop of articles in the various periodicals. In December there appeared Mr. Noel Buxton's "The Russians in Armenia" in the *Nineteenth Century and After*; and the Rev. Harold Buxton's "Side-lights on the Armenian Question" in the *Contemporary Review*. Then again, in January, we have the latter's illustrated article, "Russian Rule in the Caucasus," appearing in *The World's Work*; and "Impressions of Armenia and Kurdistan" by the Hon. Walter Guinness, M.P., in the *National Review*. These are all deserving of the notice of students of the politics of the Near East. How it would delight the heart of the Turkish Press Bureau if it could but have a temporary control of the London Press!



We congratulate Mr. Aneurin Williams on his selection as Liberal candidate for North-West Durham. Mr. Williams, as we all know, is Chairman of the British Armenia Committee, besides being an active and controlling member of several other societies and associations. He is also the author of "Twenty-eight years of Co-partnership at Guise."

The Liberal papers and Liberal Russia have been celebrating the 25th anniversary of the death of Count Loris Melikoff, who passed away at Nice on December 24th, 1888. Here was an Armenian in Russia's service, who has left his mark on his adopted country as a soldier, an administrator and a statesman. One of the leading Russian papers well styles him as "a dictator of hearts." It is pleasing in this connection to see one of the family, Dr. Loris Melikoff, who has been resident in Paris since 1905, and a member of the Pasteur Institute, being reported by the French papers as the discoverer of a new plague bacillus, which he has named *le bacille satellite*, and which it is claimed can be eliminated more easily than the Ebert bacillus. Dr. Melikoff is known as a politician as well as a scientist, and he has done good service for the Armenian cause.

We much regret to hear of the serious illness of Mr. W. Edgar Enman, the writer of the Hymn which appeared in our November issue. Mr. Enman was taken from his home at Charlottetown, Prince Edward Island, to the hospital, suffering from a severe attack bordering on pneumonia. News came last week of his convalescence. Mr. Enman has associated himself for many years with work on behalf of Armenia, and we are sure our readers will join us in sending across the Atlantic heart-felt wishes for his speedy recovery.

We greatly regret to announce the death of Dr. Avetik Babaian, which took place in Paris. For many years he has been a well-known figure in literary and public work.

As we go to press, news comes of the death of a well-known figure connected with the cause of Armenia. It is that of M. Francis de Pressensé, the former Socialist Deputy for Lyons and eminent journalist, who died on the night of January 19th. As Secretary of Embassy, he passed some of his early years at Constantinople, and so had a first-hand knowledge of the Armenian Question, which he made his own for the rest of his life. He soon left the Diplomatic Service for journalism, and gave 15 years of his remarkable talents to the *Temps* of Paris as its foreign editor. Armenians will ever be grateful to him for his persistent and powerful support of their cause; also for his able share in the direction of the papers *Pour les Peuples d'Orient* and *Pro Armenia* which were issued from Paris.

## Britain's Indifference.

On the one hand an unoffending Christian people, pillaged and plundered, outraged and oppressed, tortured and murdered, or driven to seek in exile the security their fatherland denies, all with the full knowledge and assent of their Muslim rulers; on the other, a wealthy and powerful State, also styled Christian, decked with the red cap of Liberty and Democracy, blazoned to the skies by a thousand priests and acolytes of the great god Jingo as the policeman of the world, a calm and dispassionate spectator of a system of tyranny, so brutal and revolting, that it is in the Dark Ages alone that a parallel is to be found—these are the facts that confront us.

Such a state of affairs and of opinion is surely incongruous and contradictory, and we may well ask ourselves the reason of it. That indefinable entity that we call Public Opinion is truly a strange monster. Never was sloth more somnolent or watch-dog more wakeful, eagle so keen-eyed or bat so blind. We whisper, and it leaps into life and activity; we shout, and it slumbers on. The Jew writhes under the lash, and it roars forth its indignation; the Pole frets in his fetters, and the mutterings of the tempest are sympathy. It bellows, and the taskmasters of the Congo blench; it thunders, and the whip falls from the nerveless hands of the torturers of Peru. The sword is at the Armenian's throat. He appeals, and we are silent; he shrieks, and we shrug our shoulders. But why? In the name of all that is merciful, of all that is just, of all that is human, why?

The foreign policy of every European Power at the present time is undeniably a selfish one; interest is its lodestar, and gain its guide. The democratic electorate that can enforce its will in home affairs is consistently overlooked in matters international. The voice of England is the blare of a trumpet blown by a handful of capitalists whose money is invested in the country concerned; and the concert of the Powers is an orchestra of similar instruments. It is only when the big drum is beaten that the musician changes. Then the performer is almost invariably Jingo. And that erratic deity is little likely to concern himself with Armenia, unless it be to howl for the head of anyone who may presume to intervene on her behalf. But the big drum can be used for other purposes. We have already alluded to two striking instances in modern times where the voice of the people spoke and the hand of the Government acted. Why will not the people speak now?

Is it his feelings towards the Turk that blind the Englishman to the wrongs of Armenia? Has he a sense of brotherhood towards those who fought by his side against the once hated Muscovite? This may conceivably have had some bearing on British inaction in the 'nineties, but surely it is of little import now that the bogey is no longer the Slav, but our brother Teuton. Does Romance say to him, "Yes, the Turk may be a barbarian, but he is a noble barbarian: he is a gentleman"? We think not. Besides it is only if we consider it the act of a gentleman to burn, butcher, and torture helpless women and



children that the designation can be applied. We shall now be told, "No, the Turks did not do that; that was the Kurds." Perhaps; but who can affect surprise if the coachman flogs the horse when his master bids him hasten? The engineer is not the only, or even the chief, culprit when a liner drives full speed ahead through the fog. We hope we shall not be understood to exculpate the Kurd, or extenuate his enormities; the point is simply that his condemnation affords no defence to the Turk.

No; it is not love or admiration for the Turk, or romantic sentiment conjured up on his behalf, nor yet is it that interested self-seeking that actuates and dominates our official policy. It is simply that the Englishman, a poor partisan, except where his own despicable Party System is concerned, and apt in every contest, where he is not a combatant, to be charmingly impartial, would silence all complaint with the profound observation that "It is all six of one and half a dozen of the other." Not long ago we broached this burning subject to an intelligent professional man. We shall perhaps be pardoned if we quote his words. They are so typical. He said, "Oh, they are all a lot of savages over there—all those people in Asia Minor and the Balkans. I don't believe there is a pin to choose between the lot of them." That is the feeling at the bottom of it all.

We might, not inappropriately, insert here a humble but sincere appreciation of the sterling qualities which characterise the Armenian people; but we forbear, for such an eulogy would be totally unnecessary to our case. For the plea on behalf of the Armenians is not based on their virtues, or their right to redress on their title to respect. Western Europe has little liking for the Russian Jew, yet it throbbed with horror and disgust at the recent "Ritual Murder" trial. The Jews did not ask for friendship or sympathy; they simply demanded elementary justice, and their partial failure to secure it was due to no fault of the English Press and people. Beiliss was nothing to them, but a principle was involved, and that counted. It is no excuse for murder to show that the victim was a mean fellow and a discontented wretch, or that he was inferior in courtesy, courage and nobility of character to his assailant. We do not, before rescuing a drowning man, stop to conduct a censorial inquiry into his character and antecedents, and ask ourselves, "Is he a credit to his country, his life an asset to society?" No; we save the poor wretch first, and afterwards, if at all, criticise his manners and his morals.

The Armenian nation is being treated as no people, civilised or savage, courteous or churlish, virtuous or vile, should be treated; so grossly, so brutally, so fiendishly abused that no State or individual, acquainted with the circumstances, and calling itself Christian, that aspires to justice or even humanity, can refuse the moral support that is so due, or the practical aid that is so urgently needed. But the Armenian is not the debased creature he is sometimes painted. Ethically he differs from the Englishman most, perhaps, in his innocence of so many of the artificial sins of super-civilisation. Primarily, what he

asks is nothing more than that measure of liberty and security which is the unquestioned birthright of the very lowest member of the human race; but here the victim has a claim to our esteem which entitles him to something more. This, however, can wait; the life is more than meat, and safety than self-government. The wrath that moved England to protest with such fervour against the barbarities of the Belgian was a kindred emotion to that which seizes every right-feeling man at the sight or thought of wanton cruelty to a lower animal, and a far different wrath from that which kindled in the breast when the beaks of the two-headed Eagle were wet with the blood of Magyar patriots, and when Lombardy and Venice struggled to break from its talons. It is the higher sympathy that is due to the Armenian. Our indifference would not be palliated by his faults, but it is aggravated by his merits.

So long as the bulk of the English public retains the impression that Turks, Armenians, Kurds and the rest are all alike robber tribes, constantly engaged in guerilla warfare, and perpetually raiding their neighbours, and that the only reason why the Armenian complains is, that he, presumably through his own weakness or cowardice, usually comes off worst, we can expect no change in its attitude; its only motive to interfere would be a vague general desire to maintain the peace of the world, and this must necessarily be a hopelessly insufficient inducement while those parts of the globe, with which it and its capital are concerned, remain tranquil and secure. If only our interests are respected, we have no desire to act as spoil-sports in Central American revolutions. Englishmen must be shown that there is rampant in Armenia an evil more terrible than mere disorder. There is one-sided disorder; there are atrocities unheard-of and unspeakable; there is cold-blooded diabolical inhumanity that we shudder to contemplate—and it is these indifferent people who are the readiest to cry out, when the case is laid before them, that they cannot bear to read such harrowing details. Yet distress does not teach them pity.

But the situation is not as devoid of hope as it might appear. If public opinion, shrieking as the apostle of Chauvin, can drown the clamourings of finance, it can make its voice heard above the din when speaking in another role, if it will only shout loudly enough. That is what we are asking it to do; and the shouters are increasing in number and vigour.

We should alienate rather than attract the sympathy we ask if we spoke of a free and flourishing Armenian State, but we think we can look forward with confidence to the day—and it is not far hence—when the flocks and families of the Christians on the hills of Asia Minor shall be as secure and unmolested as on the peaceful downs of Kent.

A BRITON.



## International Conference on Armenia.

In our report last month on the above Conference, held in Paris on Nov. 30th, we merely gave, owing to pressure on our space, the two concluding paragraphs of the resolution which was unanimously adopted by the delegates. We now give our readers the full text of that resolution:—

“The Delegates of Austria-Hungary, France, Germany, Great Britain and Ireland, Italy, Russia, and Sweden—

“Considering that the requests for financial help addressed by Turkey to the Powers provide the latter with the simplest and least dangerous means, in fact with an opportunity which may never occur again, to obtain at last from the Ottoman Government the realisation of Armenian reforms;

“Considering that these reforms are of pressing interest to the Powers and to Turkey itself;

“That by these reforms alone the disorders threatening Armenia can be avoided, which would be certain to call forth interventions by which the integrity of the Ottoman Empire, its very existence and even international peace itself, would be seriously endangered;

“That they in no way threaten the Ottoman sovereignty, as the Armenians do not and cannot entertain any wish for separation, showing themselves loyal subjects of the Empire, the more so as they would enjoy security and regularity of administration hitherto unknown, which benefits they would share with the other populations with which they are mixed in the vilayets of Armenia.

“Considering that the interests of the holders of present and future Ottoman securities are identical in nature with those of Turkey and of the Powers;

“That in consequence of the Balkan war, Turkey will be obliged to increase the burden of a budget already suffering from a chronic deficit, whose stability could not be ensured by a simple amelioration of the taxation of existing resources, but could only be established on a permanent basis by the creation of fresh resources resulting from economic progress being impossible without administrative reforms;

“That, consequently, any Turkish Loan previous to the adoption of a project of reforms, would be granted in defiance of the interest of the holders of Ottoman securities and would threaten their security.

“Considering that no scheme of Ottoman reforms could be taken seriously which does not aim at establishing in the most definite shape European administrative control;

“That the failure of all attempts previously made by Turkey when left to her own resources has proved that this control can only be usefully exercised by European officials, whose powers and contracts would be guaranteed by the Powers;

“That, failing a control thus ensured, any project of reforms would be more dangerous than beneficial, as is shown by the example of Macedonia, and could therefore not be taken into consideration by diplomats anxious to arrive at actual results and to avoid discrediting themselves by idle words;

“Considering that the scheme of administrative reforms for the six vilayets of Armenia recently adopted by the Embassies at Constantinople, in conformity with the rights and duties conferred on the Powers by Art. 61 of the Treaty of Berlin, corresponds to the interests and requirements above mentioned by clearly establishing European control;

“They therefore resolve that the Powers ought not to agree to any increase of the Ottoman custom duties or to the imposition of new taxes on foreigners in Turkey, or authorise the issue of any Ottoman Loan; in other words, that they should refuse to satisfy in any way whatever the financial needs of Turkey, before the Turkish Government has formally agreed to the scheme of reforms presented by the Embassies at Constantinople, which stipulates for control to be exercised by the Powers and the granting of executive powers to the European officials to be entrusted with the reorganisation of the administration of the vilayets of Armenia;

“The Delegates further declare their intention to urge the Governments of their respective countries not to render themselves responsible—by giving their approval to them or in any other way—for reforms which, lacking the essential element of European control, could only lead to disastrous consequences.”

## “From London to Armenia,”

By ARAM RAFFI.

(Continued from p. 184.)

### II.

The famous chief, on hearing that a party of Europeans were passing through his territory, sent an armed escort of twenty-five Kurds to meet us. They conducted us through an extremely difficult and dangerous country, where we could hardly keep up with them. They were excellent horsemen and first-rate shots; and while we had great difficulty in keeping on at all, they were galloping in circles with the greatest ease, and shooting at long range. On the road we found an additional escort of twenty-five more Kurds, sitting in an orchard and eating melons. When they saw us they invited us to partake of the fruit. We had no appetite for melons, but as they persisted, we did not think it wise to offend their sense of hospitality, and accepted a small slice each. They sent for some more melons, taking another



each themselves. When they felt satisfied, one of them approached me and said, "Please settle the bill with the owner." We had an account to settle for not less than a hundred melons!

Proceeding on our way, towards evening we reached the Kurdish Chief's palace. It is situated in a most picturesque spot, at the foot of the mountain, on the top of which are the remains of an historic castle. The chief and his men, all armed, sat waiting for us round a fountain. After an exchange of salutations, we had tea with him, and he entertained us with an exhibition of shooting exercises. He is a wonderful marksman. At a distance of sixty yards, one of his men held up a cartridge in his fingers, and Simko not only hit it, but succeeded in splitting it. He repeated this feat five times, with six different cartridges. He failed only in one case. We each took one of the bullets as a souvenir.

We were now Simko's guests for the night, and he gave us an elaborate dinner in which a hundred armed Kurds took part. They all sat on the floor, and to every four or five people there was a tray, on which were the different dishes. We were provided with a table, at which the chief, his brother, and another guest joined us. We had wine, vodhki, and even lemonade. In the middle of dinner a telephone bell rang, startling my fellow-travellers and myself. We could not have dreamt of a telephone in this place; but a telephone it was, and the chief, with an apology, went to attend to it. The message was from the Russian Commandant of Diliman, who was inquiring after our safety.

We were much interested to hear the chief's views. He was evidently a keen politician, as well as a brave soldier, and not without refinement. He spoke of the Kurdish movement, saying that what the Kurds are aiming at is to be independent of the Turks. In his opinion, since the country belongs to the Kurds, and they are the more numerous, their independence will be accomplished within two years. He said that should the Powers grant special political privileges to the Armenians, the Kurds would not endure it, and would massacre all the Armenians in a few hours.

Some clever performances in dancing and singing were given, and the dinner lasted till midnight. At that hour the chief retired to his harem, and we, with the hundred armed Kurds, slept in the hall. Before we went to bed we were warned by the chief's head steward to take care of our things; as they were Kurds, he explained, we must keep a good look-out. In the morning we were provided with a fresh double escort. Before we left, the dancer of the night before approached and asked for a present for his performance. We did not leave his talents unrecognised. Then the head steward came, and we rewarded him as well. But we had not left the room when we saw that the two were fighting, the steward trying to snatch the dancer's money out of his hand.

We proceeded to the Turkish frontier, and when we were close to it and about to dismiss our escort with a present, another batch of

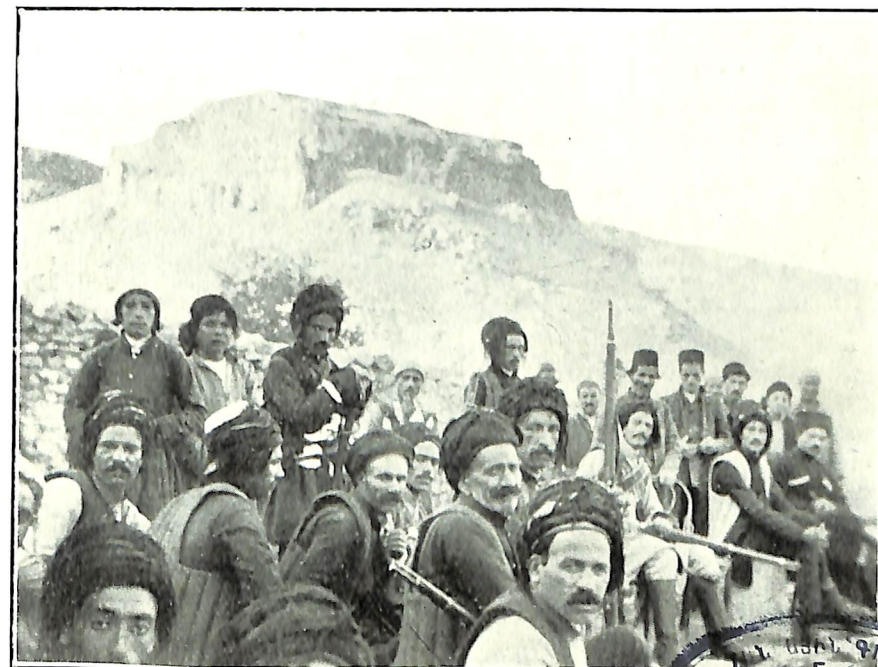


Simko's brother.

Simko's Persian Secretary.

Simko. A Tartar Cossack.

Ismail Agha Simko, the Great Kurdish Chief.



The Chief and his Men.



1000  
 twenty-five armed Kurds suddenly appeared. They also wanted money, and threatened to stop us unless we satisfied them. There was a big fight between this party and our escort, and we did not know what to do. We offered the new-comers some money, but they indignantly refused, and went away. We went on towards the frontier. Suddenly we saw our guards coming back, and we were told by their leader that if we could give him the money for the last party, he would deliver it to them. We knew very well that he would not pass it on, but we gave it to him to save time, and he, with his followers, disappeared. The new escort suddenly turned up again. They said they had heard that we had given out some money to be passed to them, but they had not got it and would never get it, so would we give it direct to themselves? We were under the impression we had none left except some English bank notes, which were of no use to them; but after an exhaustive search, we discovered some more money and got rid of them. Though all the contents of our pockets—not only money, but everything else—were gone; though that day we had no lunch, because they took it away directly we sat down by a stream to eat it, and we were left hungry; yet I may say that this was very mild treatment at the hands of the Kurds, compared with their usual methods. The reason was that the leader of our escort was anxious to obtain a letter from us to the Kurdish chief to say that we had arrived safely.

We are now in Turkish territory—in ancient Armenia. We have to do with amiable Turkish officials, who give us Turkish coffee and Turkish cigarettes.

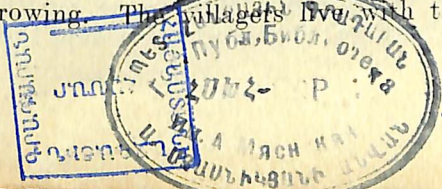
There is nothing more beautiful than the castle of Khoshab, which was an ancient Armenian palace, and which stands on the mountain ridge and somewhat resembles Windsor Castle.

When one travels in Armenia the things that attract the attention more than anything else are the ruins of the ancient palaces, fortresses and monasteries. Something of them still remains to tell the tale of their past glories. For a long time Mount Ararat, assuming a more and more imposing character, is with you.

Other parts of the world can boast of even greater ruins, but the nations whose civilisation they typify have long since passed away, whereas in the case of Armenia the race still exists, although stripped of its glory. Buried under heaps of earth, a pillar or dome, a house or wall, however fallen, yet remains to give a feeling of memories of the past. Shakespeare must have meant Armenia when he said:—

“Tongues in trees, books in the running brooks,  
 Sermons in stones.”

History tells us that all these bare hills and plains were once covered with forest, and that a rich cultivation once existed here. Civilisation has been wiped out by wild and savage tribes, and there is no government of any kind; and now you find only a few Kurdish villages scattered here and there in a desert without a tree or a green thing growing. The villagers live with their families and domestic





animals, in hovels sunk in the ground. We spent the night several times in dwellings of this description. When you come to the Armenian villages, things are different. Here you can obtain not only bread and eggs, but ordinary food and fruit. In many Armenian villages there are not only churches, but national schools.

We visited Armenian villages in which houses were taken from the Armenian and handed over to Kurds by the Government. These Kurds had emigrated from Persia, and the Turkish authorities were anxious to settle them; but why should they do so amongst Armenians and at their expense?

We came later to the valley of Khanasor, at Der. In this valley eight hundred Armenians had been surrounded by Kurds and Turks and were massacred. The Armenians all fought bravely, but were outnumbered by the regular troops. Here is the ancient monastery of San Bartholommeo, where the Saint is buried. We were welcomed by the Abbot, and passed the night there. It was a Sunday, which was the Saint's day, and many pilgrims from different villages had gathered there to pay their devotions to him. I understood that this was the first time that pilgrims had come there in the last seven years, for this place had always been at the mercy of the Kurds, and was occupied for some time by the Turkish troops. We witnessed the innocent joy of the pilgrims, pretty dances by little girls, singing and playing on primitive national instruments, and the actual sacrificial rite and distribution of the meat to the poor. A spectator, witnessing all this, might think, "This is a happy people, with no troubles whatever." But the people who suffer most are the most unrestrained in their joy when they have the opportunity. From members of this merry company we heard many stories of outrages recently committed. In the courtyard a grave had been made a few days before for an Armenian who had been cut to pieces by Kurds. They give a freer rein to this mood of merriment because they need to forget their sorrow. Very few people who come in contact with them understand this.

Many Englishmen or other Europeans who have visited Armenia have never come into touch with the Armenian people. They have obtained their information from the Turkish authorities, and have always heard the views of the Turkish officials, but the sorrows of the people have remained unheard. When such travellers engage the services of the local interpreters, they are still accompanied on their travels by Turkish gendarmes. Interpretation is generally carried on by means of French and Turkish. It will cost any Christian subject dear to make a complaint against the authorities. But we found some who took that risk. At a certain village not far from Der, where Armenian houses were systematically being handed over to the Kurdish emigrants, and the priest was taking us to those houses, we were followed by Turkish officers. We spoke to the priest and the Armenian peasant of the risk they were running in acting as our guides in the sight of these officers. The priest said, "What more can they do? Some of us must suffer for the cause; that is what has kept this nation alive."

Before we went to Armenia, Professor Rendel Harris wrote to me: "Personal observation of the state of things in Armenia is what is wanted at the present time. The ordinary traveller never sees anything of the real state of things; he is fooled all the time."

My companions took great interest in the country and the people we were visiting, and my knowledge of Slav and Oriental languages and my connections were thus the instrument of direct communication between different races. I was most happy in this duty, for no one could be more painstaking in investigation, more anxious to find out the real state of the country, more unlikely to be biased against either Armenians, Turks, Kurds, Persians or Russians, than my companions were. Wherever we went, we made friends with people of different races, or different interests. We visited Kurdish Chiefs, Turkish Governors, Valis, Consuls, Armenian and Young Turk, revolutionary leaders, clergy, authorities, politicians, English, French, American, and German missionaries, and—most important of all—the plain peasants; and we learned their views.

When in Kurdistan, a Kurdish gendarme with whom I was conversing on the condition of the country, said: "You see that village where we are going? It is inhabited by Armenians. If you like, when we reach it, I will kill five Armenians. Do you know what will happen? If the Armenians make a lot of fuss, the most that will happen to me will be that I shall be detained in the prison for a short time, and then they will set me free. A Kurd rather likes prison, because they give him a better kind of bread. Crime in this country is not punished," concluded my informant. Indeed, there is no justice to be had when the victim is an Armenian.

I should like to say a few words on the Kurdish movement. There is no such thing as a Kurdish nation. The Kurds are divided into different tribes, with different interests, and hostile to one another. They have no written language, no literature, no schools. For the most part they are nomadic, some of them are now becoming settlers, and occupy themselves with agriculture. No Kurd lives in a town. There is no national movement amongst them to make a united Kurdistan, or to achieve a national civilisation. The movement is simply the work of a few chiefs, intended to secure their feudal rights, which would be endangered by constitutional government. They aim at retaining their privileges by this means; it is for the benefit of chiefs, not of the Kurdish people, who are suffering not less than Christians, if they only realised it. They work for their chiefs, and cultivate their lands, for practically no profit.

A democratic national movement among the Kurds would be welcomed by the Armenians. When the Kurdish masses see the importance of national civilisation, and when they understand that feudalism is against their interests, and when they will stretch out a friendly hand to the Armenians that they may work together for the benefit of the whole country—well, we will take that hand.



Monasteries have played a great part in the ancient history of Armenia. They were centres of civilisation and industry. Even now some of them are centres of education, like the monastery of Etchmiadzin, with its academy, museums, libraries, printing-press, and other institutions. Varag, in Armenia, not far from Van, with its school of agriculture, is doing great service to education among Armenians. Formerly Varag consisted of seven churches clustered together. Now only two remain, in one of which is buried Senekerim, the last king of the dynasty of Artzruni. In the massacres of '96 Varag was sacked, and the school destroyed. Khrimian, the Catholicos, was the founder of that school, and established a printing-press there. At the present time the monastery and the school are prospering, the latter having about a hundred resident pupils, who work after school hours in the gardens, orchards and tobacco plantations. It is a most picturesque spot, and a good example of Armenian industry.

It is a joy to meet a schoolmaster in these parts who speaks with enthusiasm of his work, or of the hope that the next generation will be an educated one.

They feel that they have a civilising mission to perform to their semi-barbaric neighbours. This faith of theirs is so strong that it mitigates even their sorrows and keeps their nationality alive. It is the task of Sisyphus, for they have to prove that might is not right, but light is might.

The whole question in a nutshell is this: Either the Armenians must become swordsmen like their neighbours, the Kurds, the Turks, and other races, and arm themselves in their own defence, or their neighbours must adopt the ways of civilised nations and peaceful citizens.

(To be continued.)

## What a Young Turk Says.

*Tasfir-i-Efkari*, the most chauvinistic Turkish daily paper of Constantinople, which made itself conspicuous lately by its threats against Armenians, and the Christian world at large, published in its issue of December 16th an interview with Omar Nadji Bey, one of the most disinterested and romantic leaders of the "Young Turk" movement.

Under the Hamidian régime, Nadji Bey travelled widely in the Caucasus, Persia and the Armenian provinces; and he attended the Armeno-Turkish Conference in Paris in December, 1907, at which the leaders of the two peoples decided to co-operate with the view of bringing about a revolution in Turkey, which ultimately resulted in the cataclysm of 1908.

From Paris he started for Van, for the purpose of ensuring the co-operation of Armenians there against Abdul Hamid, when the army in Macedonia was on the eve of revolt; and his presence in that portion of the empire gave him the opportunity of siding with the Persian Liberals at Tabriz, in their encounter against the ex-Shah's troops in May, 1908. He was captured and imprisoned in a dungeon, but was saved from this ignominious position through the insistent attitude of his Armenian comrades.

Lately he has travelled with Mgr. Zaven, the newly-elected Patriarch of Constantinople, while the latter was making his tour through the Armenian provinces on his way to Constantinople.

We give below the gist of Nadji Bey's interview with the *Tasfir-i-Efkari* :—

"In my opinion the Armenian question is far from being a pursuit of political ideals; and I am convinced that time will justify my opinion.

"The essential features of the Armenian question lie in its social and economic issues. To imagine that Armenians are bent on claiming political independence, would amount to a negation of the sterling qualities of this industrious and gifted nation. And we recognise them as belonging to the category of nations which pride themselves on logical wisdom. While travelling recently with the Patriarch, he declared to me that the Armenians do not cherish separatist ideas, as did the Bulgars and the Greeks in Macedonia. Their desire is to see the integrity of the Ottoman Empire secured. And these statements of the Patriarch are borne out by the general conduct of the Armenians.

"My firm conviction in that most of the misunderstandings which exist between the two nations arise from the fact that the spirit and the principles of the Armenian leaders are not widely known. As I am in close touch with the aspirations of the Armenian political parties, especially with the best organised of them, the *Dashnaksutiun* party, I am convinced that they would cling to the empire, *if only their racial idiosyncracies and their national rights are respected.*

"Their geographical position, stretching from Azerbaijan to the Caucasian Mountains, is an incentive to their looking for the friendship of their Moslem neighbours. And there is yet another historical factor which must not be overlooked. Russia of to-day—the Czarism—denies all rights to races which are not Slav, and pursues the policy of oppressing all alike; and our Armenian compatriots are aware of this fact.

"In 1905, when the Russian revolution broke out, I was in the Caucasus, and, as such events best bring to light the deep-seated and latent feelings of races, I noticed the profound historical hatred (*sic*) existing between Slavdom and Armenians. However, the latter were constrained to fight their Moslem neighbours in the Caucasus. I am perfectly certain that, even if history repeats itself, the wisdom of the Armenians and their historical past will not permit them to repeat that episode. Indeed, the Russian revolution of 1905 has been the means of engrafting caution on the Armenians.



"The two nations (Turks and Armenians) found at last a basis for co-operation at the Conference of 1907 in Paris against the tyranny which prevailed, and M. Malumian, the Armenian delegate, did indeed forecast the future triumph by declaring that they would soon co-operate in Constantinople itself. I firmly believe that that same spirit still permeates the leaders of the Armenian nation in spite of adverse appearances."

Nadji Bey finally, to the delight, no doubt, of the *Tasfir-i-Ejkiar*, delivers himself against the mission of Boghos Nubar Pasha, and also against the establishment of European control in the Armenian provinces.

Broken faith needs a deal of mending, and it is astonishing that the most enlightened of Turks cannot understand true perspective in political matters. The Armenians did, indeed, give most material aid to the Turks in the overthrow of the devilish rule of Abdul Hamid—but how were the Armenians recompensed? Not by the amelioration of their condition, and the meting out of equal justice and liberty, but by the horrors of Adana, which were deliberately planned soon after; and anarchy, murder, pillage and persecution continue unabated to the present day in the Armenian provinces.

Individual Turks may appear inspired with the best of motives, but the inspiration is superficial; and no single statesman among them has proved himself of so lofty a stature above his fellows as to be able to assert himself and to make a beginning with the task of regenerating Turkey. As a Government on civilised lines, Turkey is, indeed, hopelessly impossible. This is a fact patent to all the world, and the "logical wisdom" of the Armenians, a virtue attributed to them by Nadji Bey himself, forbids them from placing further reliance on the Turk, whether "Old" or "Young." It is to the Powers of Europe they have appealed, and they have a right to expect that their prayers will be heard.

## From the Newspapers.

### I.

#### REFORM SCHEME FOR ARMENIA.

FROM OUR OWN CORRESPONDENT.

CONSTANTINOPLE, Wednesday Night.

The early days of the New Year will leave no doubt as to the solution of the Armenian question. The greatest secrecy has been observed concerning the conversations which have taken place lately between the Grand Vizier, Prince Said Halim, and the Ambassadors of Russia and Germany, but in spite of this some portion of the truth has leaked out, and even in circles which are least in touch with the Government there has been talk of a "step forward."

In reality, things have gone much further than that, and I believe I am not wrong in declaring that, apart from certain questions of formulæ and of diplomatic phraseology, almost all the general principles of a solution have already been drawn up.

As often happens, this solution forms a middle course between the two systems, originally opposed to one another, put forward by the Sublime Porte and the Great Powers, and corresponds very accurately to the sketch which I outlined in my despatch to *The Daily Telegraph* of the 25th inst.

#### TWO INSPECTORS-GENERAL.

Two inspectors-general will be nominated for the two zones into which, following the scheme of the late Mahmoud Shefket Pasha, the six vilayets, which contain more especially a large proportion of the Armenian population, are to be divided. The idea of uniting the six vilayets in one vast province, under the authority of a single governor-general, which was at the outset put forward by Russia, has thus been abandoned. On the other hand, these inspectors-general will, as I predicted, have their powers very considerably extended, including even the right of dismissing officials, a principle which at first the Porte hesitated to admit.

Moreover, these inspectors-general will be nominated for a long period, at least five years, and perhaps even for ten. They will be selected by the Porte, and their appointment will be made by Imperial Irade, as is the case with all the high officials of the empire. But as a preliminary to their nomination conversations of a friendly and non-official character will take place between the Porte and the representatives of the Great Powers in such a way as to indicate to the Turkish Government the personages who seem most likely to inspire special confidence. It is possible, indeed, that lists of names may be drawn up by the foreign missions and be taken into consideration by the Porte, in order that a choice may be made among the names submitted.

There remains the practical question of the method of settling the differences which may arise between the inspectors-general and the governors-general of the vilayets. In Ottoman circles it is held that it would be impossible to entrust to any non-Ottoman authority the right to regulate any such conflict without seriously infringing upon the sovereignty and independence of the State. At Stamboul it is considered that the sole admissible solution is to give this power of arbitration to the Grand Vizier, acting either alone or after taking the opinion of a special commission upon what the foreign councillors in the service of the Government would sit.

It must be remembered that,

1. The question of the gendarmerie has already been settled by the handing over of effective commands to General Baumann and his foreign colleagues.

2. That the question of the restitution of lands is about to be settled.



3. And that the questions of the employment of the local native language before the tribunals and for the official publications in that of the regional service, with power of dispensation; and of proportional representation in the vilayet councils have also been settled by the promulgation recently of special laws.

In view of these facts one seems justified in saying that it is not only a step in advance towards the solution of the Armenian question which has been achieved, but that there now remains to be made only one or two steps in order to arrive at this solution so desirable in the interests of humanity, of the prosperity of Turkey, and of the peace of the world.

High diplomatic circles pay a tribute to the wideness of view and lofty loyalty which Prince Said Halim has manifested in the course of these negotiations, while defending with the utmost courtesy, but with the greatest firmness, the principle of the independence of the Ottoman State.

*"The Daily Telegraph," January 1st, 1914.*

## II.

### POWERS SHOULD STOP ARMENIA'S WRONGS.

In many respects the lot of the Armenian is no more unenviable when the Balkan states are at war than when peace is said to reign in the peninsula. Although war is no longer being actively waged, dastardly deeds are being committed against the Armenians with a frequency which makes it imperative to draw the attention of the public to them. At the commencement of the recent war a ruler of one of the Balkan States declared to his troops, by way of urging them on to victory, that it would be a war of the Cross against the crescent. The spirit thus imbued in these men was well illustrated by the numerous atrocities committed as the war progressed. With the cessation of hostilities, however, the fanaticism of the Muhammadan has evidently not been quenched. The Armenians are the representatives of the oldest Christian nation, and they continue to suffer at the hands of their Muhammadan neighbours in a manner which should no longer be tolerated by the great powers, who are in a position to take steps which would immediately prevent the recurrence of such barbarities. Carefully verified reports have been received recently from the most reliable sources giving details of horrors too bad to describe in print, which include theft, pillage, torture and worse, committed by Muhammadans on the Christians in Armenia, whom they consider their legitimate prey.

That such deeds are committed is bad enough, but that respectable newspapers should refuse to draw public attention to so serious a condition of affairs is still worse. Reasons for this reluctance to do justice where justice is sorely needed may be attributed to political considerations, or the excuse may perhaps be put forward that in

revealing in too lurid a light the actual facts of the case, diplomatic relations between one country and another may be disturbed. The hiding of misdeeds or the cloaking of atrocities such as are being perpetrated in Armenia does not pay, and the truth of the saying that "honesty is the best policy" will, we think, be proved by that country which insists most firmly on exposing, and where possible insisting on the rectification of, the wrongs committed on a defenceless people. A definite step in the direction of improving the lot of the Armenian may be taken in insisting upon the inauguration of those reforms about which so much has already been heard but so little done.

*"Christian Science Monitor," Boston, Editorial, January 3rd, 1914.*

## III.

### TRUTH VERSUS LIES.

*To the Editor of THE SUNDAY TIMES.*

SIR,—Through the kindness of a friend I have had the opportunity of reading a letter which appeared in THE SUNDAY TIMES headed "The Truth About Turkey," by a correspondent who signs himself "Henri M. Leon, Ph.D., LL.D., F.S.P.," and I now ask that you will kindly publish my reply.

The subject with which your correspondent deals is so complex that even to be partly discussed would fill enough pages of printed matter to make a volume, but I am restricting myself absolutely to assertions made in his letter and replying to them as concisely as possible.

Your correspondent endorses Professor Arminius Vambery's opinion in calling the Turk "the only gentleman in the Balkans." Professor Vambery, as is well known to the world, was tutor or instructor to the Turkish princes and in the pay of the Turkish Government; this fact makes him an interested party, whereas many eminent disinterested parties have been and are of a contrary opinion to his; so against Professor Vambery's opinion we have the opinion of other men who were not interested in booming up the Turks.

Your correspondent asks why the Jew is not oppressed in Turkey; the answer to his question lies in a nut shell. The Turkish bondholders are Jews and the financiers of the Turkish Government are Jews; how, then, could bankrupt and tottering Turkey, propped up by the jealousies and rivalries of "The Powers," dare to oppress the nationals and the co-religionists of the bondholders and financiers?

But the acme of your correspondent's statements is reached in the following paragraph of his letter:

"As a rule it is not the Armenian who clings to the orthodox form of faith of his race who complains about 'ill-treatment,' etc., etc. He is generally fairly contented with his lot and lives in peace with his



Moslem neighbours. The 'barking dogs' are almost invariably those Armenians who, for reasons best known to themselves, have yielded to the blandishments of Protestant missionaries and become perverts. As a large proportion of these missionaries come from the United States of America, these converts are locally known in Turkey as 'American Christians.' These creatures and half-breeds, who too frequently possess the vices of both races and the virtues of neither, constitute the great majority of those who are perpetually shrieking about 'the wrongs of Armenia.' "

The summing of a few facts will not only refute but shatter this statement.

According to latest statistics, orthodox Armenians number 3,472,000, Catholic Armenians 128,400, and Protestant Armenians 49,900. Catholic Armenians are a result of flight from persecution in Armenia into Europe; and let me add by way of parenthesis that these are known to be in continual strife with the Papacy. Protestant Armenians are largely the result of the massacres; the majority have been recruited from the ranks of massacre orphans or massacre destitutes whom the good Samaritans of Protestants have protected, supported and succoured. I am orthodox, but I have yet to learn that it is a crime or a disgrace to be a Protestant. I thought we had to look back to the times when a man was considered a criminal or an outcast merely for his denominational belief.

By hard figures I have proved that the bulk of the Armenian nation is orthodox, consequently the "barking dogs" must be recruited very largely from the ranks of the orthodox.

My next statement is that the Armenian struggle for deliverance from Turkish oppression is nothing new, it is not of yesterday. There was an insurrection of orthodox Armenians in Zeitoon in 1862, but it was in the Russo-Turkish war of 1876-77 that the Armenian movement came into full prominence. The Czar Alexander II was most favourably and benignly disposed towards the Armenians, and it had been the constant endeavour of the orthodox Armenian Patriarch of Constantinople, Nerses Varjepetian, to point out to the Armenians that deliverance must come from Russia. During the war of 1876-77 one of the two commanders of the Russian forces was the orthodox Armenian, General Loris Melikoff, who had with him as his own special men two thousand orthodox Armenian volunteers; and there were thirty orthodox Armenian generals on the Russian side fighting against the Turk, and the greatest and best successes of that war were won by them.

The wording of Article XVI of the Treaty of San Stefano was the work of the orthodox Armenian Patriarch of Constantinople, but, as is well known, at that critical juncture when the Armenians were escaping from the Turkish hell British ships stood in array on the Bosphorus and Great Britain declared her readiness to fight for the Turk.

At the Congress of Berlin the Armenian deputation was headed by the orthodox Armenian bishop, Muckertich Khirimian, afterwards Catholicos of Edgemiatsin, and the deputation was sent by the orthodox Patriarch Nerses, who for this act was later foully murdered in his bed by the agents of Abdul Hamid.

The orthodox Armenian Patriarch of Constantinople resigned in October of this year as a protest against Turkish atrocities; during the two years that he held office this Patriarch resigned three times in protest; his predecessor had done likewise; his successor, the present Patriarch holding office since October, has refused to discuss Armenian demands with the Turkish Government.

The head of the national delegation appointed by the "Catholicos of all the Armenians" is the orthodox Armenian, Paul Nubar, the son of the celebrated orthodox Armenian, Nubar Pasha, who, by a master-stroke of diplomaoy, freed Egypt from Turkish sovereignty and threw that country into the lap of England.

Paul Nubar, like the present Patriarch, has refused to discuss Armenian demands with the Turkish Government, and has presented them to the Governments of Europe; his efforts are supported by the orthodox Armenian Committees of Paris, London, Geneva, Berlin, Vienna and St. Petersburg.

Since the last horrible massacre of Armenians in 1909, planned, prepared, organised and carried into execution by the constitutional government of the Turk, Armenians all over the world have been not "barking"—for we are capable of doing better—but denouncing the murderers of our nation and the desolators of our country, and we are demanding deliverance for our people from the Turkish hell. In the Caucasus, in Cairo, and in the capitals and cities of Europe, in the United States, and from Japan to Persia, all Armenians are united in denouncing the Turk and demanding deliverance for our people perishing in the Turkish hell, and, as far as I know, only the gang of traitors in Constantinople are "fairly contented" that the Turk should dominate in Armenia.

In conclusion, I will add that Armenia belongs to the Armenians; it does not belong to the Turk. The whole of the beautiful land, the Eden which God planted—and at present desolated by the Turks—is ours: we are the heirs. The name "Turkey" is an accursed mis-nomer which has hung over Christian peoples and their countries, a blight and a blast for centuries. The fatherland of the Turk is savage Turkestan, and humanity and civilisation are calling out loudly for the worse than savage Turk—Back to Turkestan!!!—Yours, etc.,

(Mrs) DIANA AGABEG APCAR.

220A, Bluff, Yokohama, Japan.

December 16, 1913.

"The Sunday Times," January 4th, 1914.



## IV.

## NEW SPIRIT IN ARMENIA.

## FIRM ATTITUDE TOWARDS TURKEY.

(FROM OUR CORRESPONDENT.)

ST. PETERSBURG, January 7.

I learn from a friend who has travelled during the last year through the greater part of Eastern Anatolia some interesting facts regarding the present condition of the Armenians in Turkey. A new spirit has arisen among them. They are no longer content to wait until the slow movement of diplomatic negotiations has reached its term and the Turkish Government has effected the long-promised reforms. They are taking the conduct of their affairs into their own hands and dealing directly with both Kurds and Turks. The results so far attained are striking. In the vilayet of Van, for instance, Kurdish attacks on the Armenians have ceased. The Armenians have armed and Armenian bands are standing guard over the peasantry. During the last year seven notorious Kurdish brigand chiefs have been killed by the bands.

More than that. At the instance of the Armenians the former vali of Van was recalled last summer, and in his place the Turkish Government sent Tahsin Bey, who was accompanied by the well-known Young Turkish orator Eumer Nadji Bey. These representatives of the Government were empowered to negotiate with the Armenians. The Armenians dealt with them very frankly. They pointed out that they had maintained their compact with the Young Turks for five years and had been wholly deceived in their expectations. They were not prepared to support the Young Turks any longer, but they were willing to live with them on peaceable terms so long as their just demands were conceded. There was no sentiment in their attachment to Turkey. It was in their interest to remain members of the Ottoman Empire, provided they were not molested. They preferred, too, to have Mahometans as neighbours rather than a Greek Orthodox population, which might prove more dangerous as an assimilating influence. They had no desire to pass under Russian rule, and they pointed out that the continuance of disturbances in Eastern Anatolia would increase the danger of a Russian occupation, and that it was therefore urgently necessary for the Turks to come definitely to terms.

The Armenians have adopted the policy of dealing directly with the authorities in each vilayet instead of trusting to representatives in Constantinople. Tahsin Bey paid a visit during the summer to his colleague in Bitlis, informed him of an agreement with the Armenians in Van, and advised him to adopt a similar policy in regard to the Armenians in the Bitlis vilayet. A noted Kurd chief, Said Ali Bey, who has for years been the terror of the Armenians in the Bitlis region, alarmed at the news of the fate of the Kurd chiefs in Van, entered of his own accord into negotiations with the Armenian leaders. The

result was a compact in virtue of which Said Ali Bey pledged himself to protect the Armenian peasantry in his neighbourhood. So far he has kept his word.

The outcome of this more active policy has been a great improvement in the condition of the Armenians in Van, Bitlis, and Mush, and to a certain extent in Erzerum. It is proposed to continue the movement in the direction of Kharput and Diarbekir, and so westwards through all the Armenian districts to the Mediterranean. The new policy includes an energetic educational movement.

*"The Manchester Guardian," January 16th, 1914.*

## Latest News from Armenia.

Owing to pressure on our space last month we were unable to give the usual list of brutalities committed against helpless Armenians in the Asiatic provinces. Our silence, we trust, did not lead to the assumption that they had ceased, or that their number was insignificant. Anarchy reigns supreme, and we select only a few of the crimes which continue to be reported from those regions.

BITLIS. Dec. 8th.—Official report to the Patriarchate.

Turkish gendarmes, expelled from Macedonia, were lately sent here on reform duty. Two of them abducted the wife of Gantopoyan, of the village of Pruntz, district of Khizan, and detained her at Karasu, the government centre of Khizan. The woman managed to escape, and took refuge at the house of an Armenian, Vartan. The gendarmes attacked Vartan's house, dragged her out under the eyes of the authorities and carried her off again. The guilty gendarmes were ultimately arrested by the authorities, but their friends threatened the life of Vartan, who consequently abandoned his home, and has taken up his quarters at Bitlis under the protection of the vicar. His home and property are in danger of being fired.

BITLIS. Dec. 17th.—Telegram from the vicar to the Patriarch.

Lukas Massoyan, an influential Armenian of Gigan, a village near Sairt, has been brutally murdered. Details by post.

SEVERAG (DIARBKIR). Dec. 9th.—Official letter.

Fifteen Armenian families, who had been encouraged by the promulgation of the Constitution, returned to their homes from the United States and bought some uncultivated land from the government for development. Their success soon drew on them the enmity of their Kurdish neighbours, who did their utmost to thwart the enterprise of the Armenians. These Kurds were lately instigated by some Kurdish cavalry, returning from Thrace, to attack the Armenians



on the score that "they had betrayed the fatherland in the last war." In this attack Shakar Minassian was killed and three other Armenians wounded. The assailants have been arrested, but every endeavour is being made to have them released.

AMASSIA (SIVAS). *Dec. 12th.*—Official report to the Patriarchate.

In spite of the repeated promises of the Porte to the Patriarchate that no Moslem immigrants would be sent to Armenia, 171 Moslem families have just arrived and are being quartered in the vicinity of Armenian property, causing endless trouble and friction.

ERZEROUH. *Dec. 19th.*—Official telegram to the Patriarchate.

Seropè Kuyumjian, of the village of Hintzk, and Ardashes Djungulian, of the village of Gritchk, two Armenians from the Plain of Erzeroum, while returning home from Russia without passports, were shot dead two days ago by Turkish military sentries at Kentek, on the Russo-Turkish frontier.

GAIVAR—Information comes from this place to an Armenian paper at Van, that, words having passed between an Armenian soldier and his Turkish superior, the officer knocked the man down and, seizing his tongue, tore it out.

MUSH—A special correspondent of the "Azatamart," of Constantinople, writing from Mush, gives details of the intolerable situation existing there. The Government have issued orders that Kurdish outlaws must not be harboured in Armenian villages; but they come in armed bands of twenty and thirty and demand shelter. The Armenians, who are not allowed to carry arms, are compelled to take them in, and are thus placed in an awkward predicament. A few days ago at Alijan, forty Turkish gendarmes came into collision with twenty Kurdish brigands. They fought for hours, the Turks losing four men, and the Kurds none. The Turkish gendarmes returned later to Alijan and threatened the Armenian inhabitants, who were helpless in the matter, for having given shelter to the Kurds. This has happened in other vilayets as well. "What are we to do?" ask the Armenian peasants. "If we refuse to comply with the Kurdish demands, they can kill us, since we are not allowed to carry arms for our own defence; if we receive them we are harried and put to death by the Government for doing so."

ARTZKE—From Artzke information has been received by a local paper at Van that an Armenian lad of eighteen, named Nshan Semerjhan, was attacked by Abdul Hakim and his brother Maman with drawn swords and killed. The authorities have taken no notice of the crime.

ZEITUN—The Armenian Patriarchate at Constantinople has just received an intimation from Zeitun that a man named Papik Keubelie, a muleteer, has been murdered by three Turks when taking wine from Zeitun to Yepisos. The murderers have not yet been arrested.

## Report of the Meeting OF THE Armenian United Association of London.

*Held at the Elysée Galleries, Queen's Road, Bayswater, W.,  
January 18th, 1914.*

This Meeting took place on Christmas Eve of the Armenian Church, and the entertainment was designed as the Christmas celebration of the Armenian colony of London. The address of the President, as well as the speeches of Dr. Maguire, Mr. Ardontz, and Prof. Thoumaian, were full of the subject uppermost in the minds of all, and will be found recorded below. The musical part of the entertainment added greatly to its success. Mr. Van Lennep drew applause by his Armenian song, *Im Sireli*, and subsequently gave a duet with Miss Van Lennep; Miss Grace O'Malley and Mr. Threadgold both added to the pleasure of the evening by their songs; the entire musical programme being justly appreciated for the charm and effect imparted to it by the performers. Mr. Melik was responsible for two recitations, one in French and the other in English, the former, which had for its subject an Armenian episode, being rendered with much dramatic effect. It was a pleasure again to see the crowded state of the hall, and a feature of the evening was the singing of Armenian carols, written in the fifth century, at the close of Prof. Thoumaian's speech.

The President, Lieut.-Col. G. M. GREGORY, in opening the meeting, said:—This is our first meeting in the new year, and it is fitting that I should greet you all with the customary salutation of a "Happy New Year," with the earnest hope that 1914 has many blessings in store for our Association, that its meetings will continue to draw you all together in friendly intercourse, as they have done during the past year, and that its usefulness in the various fields of its activity will be enhanced more and more as time passes. It would perhaps not be out of place if I told you, in this our first meeting of the year, that your efforts and sympathetic support have resulted in the best New Year's gift you could wish for, the establishment of two schools for orphans and needy children in Armenia itself, schools that will be known as schools of our Association. It is true that we have not yet received the final official communication to enable us to place the requisite funds at the disposal of the responsible authorities, but it is no breach of confidence to tell you that I have private information that the preliminaries are arranged, and that the two schools will be opened at the village of Hatchick, in the district of Van, a neighbourhood which is intimately associated with the name of St. Mesrop. This is a happy augury for the commencement of a new year, and from this small but important beginning I feel sure your enthusiasm will carry us to larger undertakings, to the ultimate benefit of our countrymen, who sorely need our sympathy and our help, and for the amelioration of whose material and moral condition our Association owes its very existence.

I now pass on to that other happy function for which we are assembled here to-day, the celebration of the Armenian Christmas.



Let me tell you that this is Christmas Eve—to-morrow will be Christmas Day. Many of you, not only English visitors but even Armenians, might well ask why we Armenians celebrate our Christmas Day on January 19th, and not on December 25th. In the first place, we must consider the calendars used by the Western Christians and the Eastern Christians. With the latter, New Year's Day is on January 14th, according to what is called the "Old Style." The 19th of January in the "New Style" calendar, as used in Western Europe, is therefore the 6th of January under the "Old Style." Now, in the early Churches, up to the fourth century, the 6th of January was observed for the celebration of both the Baptism of Jesus as well as his Birth, and the festival was known as the Theophany, which included in one solemnity the Annunciation, the Birth, the Adoration of the Magi, the Baptism; and the revelations by the Jordan. It was not until later that the Latin, Greek and Syrian Churches changed the Theophany into two distinct festivals, Christmas and the Epiphany. It was the Western Christians who first fixed on December 25th as Christmas Day, in order to coincide with an ancient heathen festival; and from the West the practice was taken up by the Eastern Christians. The Armenian is, therefore, the only Christian Church which retains to the present day the most ancient custom of the early Church in celebrating on January 6th the combined festivals of the Birth and Baptism of Jesus on one and the same day. Here I will leave the historical aspect of the celebration.

In all Churches, this special period is one of joy and festivity. The Armenian Church enjoins a week's fast before the festivity begins, but I fear this injunction is more honoured in the breach than in the observance. I shall relate, then, very briefly, the procedure from the point where the festivities begin, that is, Christmas Eve. Every church is decked out to its fullest, as befitting the occasion; and the service that evening, besides being devout and ornate, has a special pomp and grandeur of its own. An old custom is to light the home with a light brought from the church; and it is a picturesque sight to see hundreds of boys and girls streaming out of the churches with lighted lamps or candles, which they are carrying home for lighting the lamps of their own festive board. Carol-singers and waits, which are looked upon as nuisances on our London doorsteps, are hailed with joy in those primitive regions after sunset or later, and are passed on from house to house with suitable gifts, and not greeted with a jug of cold water from the bedroom window.

Then comes the traditional Christmas Eve dinner, a rich repast, where the counterpart of the English plum pudding is to be seen in the special Armenian Christmas confections. On the next morning, there is another ornate service at the church, with the blessing of the waters, symbolical of the Baptism in the Jordan, when the blessed water, anointed with the famous "meron," or holy chrism, said to contain an infinitesimal portion of that which was blessed by Jesus and taken to Armenia by the Apostles, is taken home by the devout and kept as a panacea for a thousand ills. Three days are now kept as close holidays, when relatives and acquaintances visit each other, and there is the growing custom of giving presents of money towards the

maintenance of schools and hospitals. The priest, too, goes round to all his parishioners, blessing the houses and their inmates, and is given gifts, which, in most cases, go to make up his stipend. It is a season of peace and good-will, and happiness reigns supreme. I can point out no counterpart to the Christmas card mania. Let us hope that these personal interchanges of good-will will survive for many a year, and not give place to the vicarious exchange of what often means very little. Perhaps the Turkish post-office will see to it that the mania does not spread to those regions.

I need just refer to the public blessing of the waters at the river at Tiflis by the officiating Armenian bishop of the place, which used to be heralded by the booming of Russian cannon—but, I believe, since the last revolutionary movement, this practice has been stopped. It is true that within the last twenty or thirty years, the political aspect of Armenia has had a subduing effect on most of the festivities, but those who have long memories remember the days of great rejoicings and demonstrations in the homes and outside the churches at this season—days which, let us hope, will come back again before long to those simple-minded folk in the persecuted provinces, when they can truly greet each other with a "Hail, Christmas morn," secure of their lives and their property, and knowing in their hearts that the Gospel promise of peace and good-will, though long in coming, is really an assured fact. This earnest prayer must be our greeting to them and to each other to-morrow—the Christmas morning of the Armenian Church.

Mr. ARMEN ARDONTZ, of Maidstone, spoke in Armenian, and we take from his address the following extracts:—

I have come for the Armenian Christmas celebration from a distant town, like another follower of the Star in the East, to mingle my rejoicings with yours. The past year has witnessed the gathering of all divisions of the Armenians, whether religious, political or national, to one common cause.

The Saint of Roman Catholicism is St. Peter; the patron of Protestantism is St. Paul—the one holds the keys of Heaven; the other has left us the guide to Heaven in his writings. Who is Armenia's patron saint? May he not be Simon of Cyrene, who bore a heavy cross upwards? We have our burdensome cross and are moving up towards liberty. Let us put forth all our strength and go forward in the holy cause.

Dr. T. MILLER MAGUIRE was asked to speak on behalf of the visitors present. He congratulated all, especially the organisers, on their most successful and interesting Christmas Party, and on the harmony and cordial goodwill existing amongst them, from the old men to those little children whose demonstrative joy it was cheering to witness. After all, whether in Armenia, Britannia or Hibernia, the child was father of the man—and he could see before him many fine specimens of Armenian hardihood and strength of body; while their culture was demonstrated in many fashions all the afternoon.

He was lucky in enjoying two Christmas Eves, being now on the platform on his second, perhaps because they selected him as being in



some sense an exile himself. Although adversity, as Lord Bacon said, "did best discover Virtues and Strength," and Prosperity tended to develop vices and decay, yet the Armenians, like himself, would be none the worse for a "Happy New Year, and many of them," whether the new year started in the modern or ancient European styles, or in the Armenian way. He would not follow up the Chairman's learned, clear and concise statement on the chronological and astronomical issues involved; all controversialists on dates were not so mild-tempered as the Armenians and himself, indeed the mob in England were very angry about the reformation of the calendar in the time of George II, and clamoured and fought to get back the eleven lost days between 1st and 12th January involved in the dispute.

As a Briton he sympathised with all such gatherings, as belonging to a nation which wandered all over the world, among thriving and suffering peoples; and he, too, owed his existence to Noah's children, at least to the youngest of the trio, Japhet to wit; and he had always been told that they left the Ark on Ararat, and now to his own amazement he found himself in *Ararat*—the journal maintaining our common brotherhood in Western lands. Some said Noah's Ark really rested on Mt. Croaghpatrick, in Western Erin, on its long journey before reaching Ararat. He (Dr. Maguire) was there several times, and queried if part of the flood, at any rate, had not remained behind, it was so wet.

Long might the elegant ladies in his audience live to be a source of comfort and pleasure to all. It was very good work to keep up centres of entertainment and friendship and help for all strangers of one's own race who happened to wander far in foreign lands. They had enjoyed an excellent entertainment, tea and conversations, and he concluded by thanking once more their kind host and those ladies who made them all so much at ease. They deserved happiness and good luck, and having shared their happy Christmas Eve, he wished most heartily that the New Year might be the most prosperous of their Association.

Prof. G. THOUMAIAN, bringing the proceedings of the evening to a close with a speech in Armenian, said:—

I am sometimes asked by people whether Armenians, living as we do among Western Christians, should celebrate our Christmas on Dec. 25th, or on the day fixed by our own Church, January 6th. It is natural to reply that we should adhere to our national custom, but in practice this is difficult, nay, impossible. Here, for instance, in England, we are surrounded by every sign of Christmas towards the end of December—it is an atmosphere of Christmas, whether we consider the streets, the shops, offices or homes. How is it possible to resist and disregard such an overwhelming tide of festivity—Christmas cards coming in by every post, carol-singers at our doors, our servants all making merry, the children around us receiving presents? Can we, even if we ourselves were not swept by the tide, say to our children that they must wait for our own Christmas? This is impossible.

The solution, in my opinion, is to be found in our utilising the two distinct elements of the Christmas season. Let us certainly adopt December 25th for the social and material element which predominates

in the English Christmas, and keep that day as a holiday with our English neighbours, who have come to unite Christmas and New Year's Day in such a way as to deprive the latter of any significance of its own, such as we have in our own country. On the other hand we should also celebrate January 6th as a religious holiday, as becoming the religious character of our nation. As the Israelites related to their children, at the Paschal supper, the significance of the Passover, so let us relate to our children on January 6th the significance of Christmastide, the Birth of the Saviour of mankind, and the peculiar saving grace extended to the Armenian nation—how, born to Christianity under St. Gregory, the Illuminator, the second saviour of our nation, Armenia, through her many vicissitudes, has been ascending her Calvary. It is in this way that we shall be in spiritual union with our brethren in Armenia, who are, as it were, left behind as the guardians of our national possessions, of our lands, our sanctuaries, and the bones of our fathers; and with whom we should be making, in spirit, the vaults of the churches resound with the old familiar and fervent prayers and adoration. Such was also the way Christmas was celebrated in the early days of Christianity, and let us show ourselves worthy of our martyred ancestors by being faithful to the national religious traditions of Christian Armenia.

## Announcements.

### THE ARMENIAN UNITED ASSOCIATION OF LONDON.

The dates published in last month's issue regarding meetings at the Elysée Galleries, Queen's Road, Bayswater, W., are modified. Future meetings will be held on the following dates:—

Sunday, March 8th. *Conversazione*, with vocal and instrumental music.

April 19th. *Conversazione* in celebration of the Armenian Easter Sunday.

### NOTICE.

The attention of members of the Association is drawn to the circular calling the Annual General Meeting for Saturday, January 31st. Only members of the Association will be entitled to attend. The Meeting will be held at 51, Porchester Road, W., near the Royal Oak, and will begin punctually at 3 p.m.

## Literary Section.

### ALLAH ON EARTH.

*An Eastern Phantasy in Two Chapters.*

By NINA R. HUTCHINSON.

#### CHAPTER I.

Once upon a time Allah made up his mind to descend to earth. And, assuming the shape of a humble man, he visited a quiet little village; knocking at the door of its poorest inhabitant, he asked for shelter.



"I am tired and faint from hunger," said Allah. "Let me in."

The peasant, Ali, opened and bid him enter. "A weary pilgrim brings blessing to the home," he said. "My roof shall cover you."

The god sat down to sup and each one shared their portion with him. When the meal was over, the family rose to pray, and only the guest sat idle. \*\*

"Why do you not pray?" asked Ali.

The god smiled, saying, "Do you know who I am?"

Ali shrugged his shoulders. "You are a traveller, that is enough for me," he said.

"Do you know who is in your house?" said the great god. "I am Allah."

A strange light illumined his countenance at these words, and Ali threw himself at his feet.

"Why am I thus favoured?" he cried. "Are there not others more worthy than I? Our priest in the village, the chief, or the rich merchant whose name is Petro; all these are of a surety more deserving; yet I, the most humble, am chosen. I thank you and kiss your foot-step, O Allah!"

Then the peasant retired with his family to rest, but he could not sleep, for his mind was alive with thought.

All next day he was much pre-occupied and mused unceasingly; at last he turned to the god and said:

"Be not angered at my question."

"Ask," replied Allah and inclined his head.

Said Ali, "I cannot understand your choice of me, to give you shelter. In the village there is the learned Mullah to whom everyone bows low, also Kerim, the chief, a man of great repute, with whom the Governor stays when he passes the village. There is Mohammed the merchant, richer than all; as his guest you would rest your head upon a soft pillow, and there would be half a score of sheep roasted whole for supper. But I, the humble Ali, am your host. Is it not, then, that I am of some profit to you?"

And Allah, smiling, murmured, "Yes."

"Then you must be full of gladness for me," said the peasant.

"Very, very," replied Allah. And still he smiled.

"What must have happened to you, O brother Allah, but for me, since I am the only one to whom you can turn?" whispered Ali. "Look at the driving rain, hear the whistling wind outside; had Ali not been, what must have assailed you? Allah, you have luck in my existence."

Here the god could restrain his mirth no longer, and laughing loudly, he vanished.

But where he had been seated on the bench lay a heap of gold: two thousand pieces in all.

"By heaven, what wealth!" exclaimed Ali's wife and clapped her hands greedily. "I did not know such wealth existed."

Ali brushed the woman aside, and counting the gold, said slowly, "It is not much."

## CHAPTER II.

Now Allah wished to visit the city to see how man fared without him there. When he left Ali's cottage, therefore, he set out for Constantinople, and arrived there in the early morning.

Already man was up and about, the camel was calling, the donkey braying, and man shouting: life everywhere.

"None of them miss me," thought the god. Curious to hear of what the people were talking, he proceeded to the market-place, entered and found a horse breeder selling a horse to a lad.

"By Allah!" rose the man's voice above the hubbub "the mare is young—but three years old—a worthy steed, and he who rides her will be a knight-errant." And the ignorant lad gazed at the horse, asking, "Are you sure?"

The merchant clasped his hand and cried: "O foolish fellow, is it not sufficient that I swore by Allah? Would I risk my soul?"

The lad took the horse, paid the gold and went his way.

Then the god approached the merchant saying, "How now, good man, you swore by Allah, but there is no Allah?"

By this time the merchant had the gold secure in his palm; he tossed it in the air, jingled it in his pocket, and smiled greedily.

"But if that were so, I should never have sold the horse," laughed he. "The mare is an old one, her foot unsteady and her gait slow."

Allah shook his head sadly and went his way.

Not far from the market-place he met Hussain, the porter, carrying a knapsack twice as heavy as himself. His feet stumbled under his burden, his breath came in gasps, and his eyes started forward. Ibrahim, the master, walked with him, urging the poor fellow on with hard words:

"At this rate we shall take three days to our destination," he growled. "It is not well, Hussain, not well. Have you no fear of the god, Allah, who will punish you for your laziness?"

The deity touched Ibrahim on the arm and led him aside.

"Why do you give Allah's name at every step?" he asked. "Perhaps there is no Allah."

"That may be," answered Ibrahim. "Yet how else can I induce Hussain to carry faster? I cannot afford to pay him more, and if I beat him he will turn on me, for he is the stronger. Nor can I take him to the Governor—at once he would run away. But Allah is stronger than all, and none can flee from him, and so by Allah must I frighten him."

Again the great god shook his head and went sorrowfully on. Yet wherever he wandered he heard the same word—Allah, Allah, and always Allah.

Day waned and night began to fall; strange sloping shadows spread from the walls, and the sky was aflame. From the high, slender minaret sounded the long drawn-out cry of the Mullah. Allah lingered by the Mosque and, saluting the Mullah, said:

"Why do you call the people when Allah is no more?" The man started with fear.



"Hush," he whispered; "what would happen if they heard your words? Who will come to my call, if Allah does not exist?"

The god gave one great sigh and, in a column of fire, rose to the heavens. He returned to his throne and donned his royal raiment. But he could smile no more. And when the first soul was brought before him for judgment he asked:

"What good has been yours upon the earth?"

"Your name has ever been on my lips," answered the soul.

"What else?" sighed Allah.

"Whatsoever I did, it was by Allah."

"Yes, yes," interrupted the god; "but tell me of your good acts."

"I also made others remember Allah."

"And how much gold did you gain in my name?" demanded the god. Then the soul shivered and faded away, and Allah remained upon the throne, his head buried in his hands.

THE END.

#### ARMENIA.

(To my friend Miss Zabelle Boyajian.)

Sorrow hath touched thee, oh thou dear, dear land,  
Where far blue mountains fence the distant skies;  
And not a flower that in the valley lies,  
But bends and dreams of happier memories—  
Sorrow hath touched thee with her sable wand.

Thy crags still echo of thy splendid past,  
Thy roses whisper of a happier day—  
Of hopes and dreams which bloom and fade away,  
And fall as rose-leaves fall and so decay—  
Sorrow hath caught thee to her breast at last!

Yet Sorrow hath a power to Joy denied,  
To purify, to bind and to sustain.  
Strong is the Winter—yet Spring comes again.  
Shall not Spring mend what Winter counted slain?  
Oh, Man of Sorrows, be our Strength and Guide!

Is there no truth in Christian pledges giv'n?  
England, art thou to fail our faith—our trust?  
Out, swords that in their shameful scabbards rust!  
Up, glorious ensigns, draggled in the dust!  
The Cross is raised—the Cross of Heav'n!

HUGH MYTTON.

## The Armenian United Association of London.

FOUNDED 1898. RECONSTRUCTED 1913.

#### Officials of the Association.

G. M. GREGORY, Lieut.-Col., V.D. . . . .	President.
Madame RAFFI . . . . .	} Vice-Presidents.
J. G. JOAKIM . . . . .	
A. P. HACOBIAN . . . . .	
J. A. CALANTARIENTS, M.D. . . . .	Hon. Treasurer.
ARAM RAFFI . . . . .	Hon. Asst. Treasurer.
	Hon. Secretary.

This Association has been founded with the double object of (1) drawing together all Armenians in the British capital, bringing them into touch with the British public, and thus establishing a closer sympathy between the two nations; and (2) focussing in the centre of the civilised world the many questions, both social and national, which affect Armenia and the Armenians.

With the above objects in view, the Association is directing its energies to—

- (1) The establishment of a permanent habitation in London, which will embrace a hall for meetings, a reading-room and a library.
- (2) The organisation of social and literary gatherings.
- (3) The relief and education of Armenian orphans rendered destitute through chronic misrule in Armenia.
- (4) Watching the trend of political affairs affecting Armenia, and doing the utmost by pacific means towards the amelioration of the country and the people through (a) a Standing Committee, and by (b) the publication of literature.
- (5) The gradual raising of a fund for the establishment of an Armenian Church in London.

Membership is open to Armenians of both sexes.

Subscription:—Annual, 10/-; entrance fee, 5/-. Life Members, 5 guineas.

Sympathisers and friends of other nationalities are eligible for election as Hon. Members, but they have no voice in the management, and pay no subscriptions.

It will be evident that the above nominal subscription is just sufficient for the bare social functions of the Association. The more important functions are dependent for their success on the liberality of sympathisers, and donations are earnestly requested for the above national objects from those who are in a position to contribute. The response since the reorganisation of the Association has been very encouraging, but much more is needed to place the Association on a secure basis for prosecuting the work outlined above.

Communications affecting Membership, or any of the objects of the Association, should be addressed to

THE HON. SECRETARY,  
32, Richmond Gardens,  
Shepherd's Bush Green, London, W.



## ADVERTISEMENTS.

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### PERIODICALS CONNECTED WITH ARMENIA.

**Armenia**.—A literary monthly Magazine. Annual subscription, two dollars. 175, Fifth Avenue, New York.

**Pro Armenia**.—An organ in support of reforms in Armenia and in Turkey. Annual subscription, 10 francs. 31, Villa d'Alesia, Paris XIV<sup>e</sup>.

**The Friend of Armenia**.—Published quarterly. Annual subscription, 1s. 47, Victoria Street, London, S.W.

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### BOOKS, PAMPHLETS, MAPS, &c.

**Armenia**.—Its People, Sufferings and Demands. The British Armenia Committee, Queen Anne's Chambers, Westminster, London. 1d.

**The Truth about Armenia**, by EMILY J. ROBINSON. 1d., by post 1½d. One doz. copies, 1s., or 7/6 for 100 copies, post free. Apply to Miss Robinson, 35a, Elsham Road, Kensington, London, W.

**Map of Turkish Armenia**.—Enlarged edition of the Map appearing in this periodical, on cloth to fold, in cover, 1s. per copy. Apply to The Hon. Secretary of the Association, 32, Richmond Gardens, Shepherd's Bush, London, W.

**The Church of Armenia**.—Her History, Doctrine, Rule, Discipline, Liturgy, Literature, and Existing Condition, by Mgr. Malachia Ormanian, translated by G. Marcar Gregory. V.D., 5s. net (postage 4d.). Apply to the translator, 36, Gunterstone Road, West Kensington, London, W.

**Raffi's Works**.—Samuel, 8s.; Davit Beg, 8s.; Kaitzer I and II, 12s.; Khent, Djalaleddin, 5s.; Khamsai Meliks, 5s.; Persia, 5s.; Khachakogh, 5s.; Salbi, 8s.; Tachkahajk, 3s.; Zahrumar, 5s. Apply Mrs. Raffi, 32, Richmond Gardens, Shepherd's Bush, London, W.